

3901.22

A Declaration

of the Masse, the fruite ther=
of, the cause and the meane, whera
foze and howe it ought to be
maynteyned.

✠ Newly perused and augmented
by the first author therof.

Master Anthony Mares
copist at Geneva.

John. vi.



✠ I am the breade of lyfe, who to cometh
to me shall haue no hunger. And
who that beleueth in me
shall neuer haue
thirste.

✠ Translated newly out of French
into Englishe. Anno
M. D. XLvii.

✠ Reade me firste from toppe to too
And afterwarde iudge me a friende or a foe.
If you do iudge me or I be tryed,
You shall be blazed when you are spied.

Cephas Geranius to the reader.

After that I had considered the great & horrible blasphemy presently committed against the holy institution of the supper of Jesus Christ, In the steade wherof to vs is proposed a thyng that is feigned and found to the great dishonor of Jesus Christe and of his church, we haue obtayned this present booke of the author for to declare the ignorance and simplicitie of many. And to put away the abuse & presumptuous assertion of other. But for as much as the said treaty is submitted to the iudgement of all persones, amonge whom is great varyaunce in gyvinge sentence at a blushe, as wyllynge to esteeme of the porcion as of the hole booke. But fyyste to reade it al throughe, vnderstande it, and examine it, and that by the holy scripture, by the which al thyng ought to be ruled, esteemed and weied and than to iudge. Or els as sayeth the Jurisconsulte in the treaty De legibus. It is a thing incivile without to haue seen all the lawe to iudge or answer to a parte therof. Also saynt Hieronimy in the booke of the Trinitie desired that it shoulde not be condemned before that they had read that whiche he had wrytten, and also not to haue regard to þe fautors of the errours whiche are here vanquished. For as sayth the Lann. suspect. in. quest. The foes and aduerser parties ought not to be iudges, by meane wherof it is necessary they learne to iudge them selves, and as before god, esteemyng that the same is veritie, after the which we shalbe al iudged by Jesus Christe from the hygh estates to the lowe.

The preface of the authour.



We haue the words of the prophetes
stedfastly, in þe scripture the which
we ought to regarde as to the candle
shynynge in a darke place, vnto the
tyme that the daye begynne to gyue
light, and that the day sterre arise in your her-
tes. And prayse vnderstande thys that the holy
scripture is not knowen by our owne exposi-
tion. For the prophety was not gyuen in one ii. Peter. i.
tyme by the wyll of man. But the holy men of
God, inspired of the holy gooste haue spoken
it. And therefore (as saynte Paule sayeth)
all scripture diuinely inspired is behouefull to ii. Timo. iii
be taughte, for to reprove, to correcte, and to
be shewed in iustice, bycause that the man of
god may be entirely instructed to al good wor-
kes, by the which so many euident textes vnto
vs is apparently shewed that the rule of oure
faith is the onely and holy word of God. Af-
ter the whiche onely we ought al to beleue and
keepe in all that concerneth God and oure sal-
uation. Whereunto by greate fidelitie exhor-
teth vs the holy Apostle of Iesu Christe say-
ing in thys maner. Proceede we in one self rule Rom. xii.
wherunto we be comen, bycause that we may
be all one. Nowe it is certeyne that in folow-
ynge the opinions and fantasies of men (the
which are so variable, and contrary eche vnto
other) that neuer we may be of one accorde but
it is behouefull for vs to take one soole scrip-
ture for our lyght and bryghtnes, for oure di-
rection and leadynge. The whiche alone to be
oure perfite and entier rule whych can not nor
ought

*psa. cxi.
roma. iii.
gala. vi.*

ought to be any other than the onely worde of
God. For as muche as therein is conteyned the
diuine thynges. Every man is a lyer, and the
only god is true. Wherefore ryght wel cōcludeth
the sayde holy apostle þ̄ whosoever foloweth
this rule p̄ace shal be ouer them and mercy. O-
uer them sayth he, and not ouer the other, for
there is but one only waye of saluacion.

Matth.

It is than right euident that the holy scrip-
ture is the onely stone and foundation of oure
sayth by such wille that we ought not for to be
leue, nor hold any thing whatsoeuer it be, tou-
ching the diuine thinges, but as it is cōteined in
þ̄ holy scripture, without chaūging any thing,
adding or minisshing. Otherwise it shoulde bee
no more sayth, but folish opinion, imaginacion
dreame error, descent, & knauery. Therfor it is not
behoueful for any creature to vndertake for to
adde, inuent, chaunge, or diminish whatsoeuer
thing of the sayd holy & immaculate worde, but
in al and ouer all it ought to be taken & leste in
the right purety and clere simplicitie wythout
pluckinge (as thy fantasie is) to other sens thā
the holy spirite, hath reuelled it, and that vpon
payne of eternall malediction, yea & if it were
an angel of heauen. And here against must not
be alleged tyme nor custome to þ̄ tōtrary, how
long soeuer they be, or may be, for as much as
the Lorde God is immutable wherby the right
diuinitie can neuer be abrogated, nether by lōg
antiquite of tyme nor moued or chaunged by
tradicions, or constitutions of man. For the
worde of God remayneth stedfast euerlasting,
permanent & true, & no power maye to the con-
trary. And if any that by some space of tyme
haue liued, haue p̄ached, writē diffinied beleued

and

*gala. i.
apoca.*

isaie. xli.

and taught otherwise than the said holy worde
bereth or conteyneth, it is nothing worthy of
allegacion, for be the tyme neuer so longe, it is
nothinge esteemed or reputed in the presence of
God as it is writen. **A.** **M.** yerres in þ presence
of God is as a daye passed that is to say as no
thing, or a veri smal thinge. **M.** Moreover God
hath ordeyned tyme behouefull at hys owne
good pleasure, wherein he hath determined reue
led, and manifested his verite. The which time
can nether be forthered nor hyndred. For þ pur
pose of God is vnmouable, whyche he hath o
penly shewed and declared in the temporal and
holy natiuite of his sonne, the which came not
incontinent after þ transgression of Adam but
taried longe tyme, and by the space of thre. **M.**
yerres dyd leaue the worlde in idolatry. **M.** Thys
notwithstanding whan the plenitude of tyme
ordeined of God was occōplished, than he sent
his sonne made of a woman, made vnder the
law, to thend that he should agayne, bye them
that were vnder the lawe.

Psal. xc.

ii. Pet. iii.

Roma. f.

Galat. iii.

Nowe after þ he hath done to vs this great
mercy, shoulde it not be a greate pryde and cur
sed vnkindnes in stead to giue him graces and
thankes for such a benigne and charytable di
lection (for the which he gaue his onely sonne)
to say, wherefore taried he so long? why came
he no soner? I haue spoken this for to touche
and abate the ingratitude and arrogauce of
many poore blynde persones the which at this
present tyme (to whom it hath pleased God by
his infinite bounty, manifesting him selfe by
his holy worde and gospel of saluacion, the
whyche a certayn of tyme by the permission of
tyme was dispised, contemned, caste vnder fote

corrupt & put in forgetfulnes) Cal these wordes
of blasphemie, or other like, and wherfore hath
he taried so longe wherfore shewed he thys no
soner: Haue not our predecessors lyued well?
It suffiseth vs to lyue as they ded, so many
great clerkes & wise folkes folowing the coun
sailes and determinacions of the vniuersities,
the Cerimonies and ordynaunces of the Pope
may they sayle: which be wordes of ignorant
folkes, or mockers, hard herted and obstinate.
By þ which wordes their ignorance so clerely
doeth shew, that it is noyesome, as touchinge
the misteries of God.

They vnderstand nothing but by infidelite,
beinge put in reprobued sentences wout feare or re
uerence, preferring horrible blasphemies, whiche
is a signe of the ire and furoz of God, decla
ryng vpon suche folkes ineuitable ruine, and
most dreadfull damnacyon. Also all suche wor
des and allegacions bene inutile & vaine with
out any efficacy, for the Turkes and Saracins
wyl say as much of their lawe. Than we muste
mekely tak and receiue the gift & grate of God
at suche tyme as hys good pleasure is to gyue
it vs, without disputing, wherfore he hath ta
ried tyll now, wyth out allegyng multitude or
pluralite of persones, nor also speke of the life,
or ende of them that haue leued here to fore.

For God is mighti to dispose his creatures
at his wil, & and no mā may say: wherfore dost
thou so. More ouer it were better to folowe
the onely Myche hauyng the spirite of God,
than all the sacrificers & Prophetes of Baal,
hauiug the spirite of error. Howe be it I be
uele stedfastly that if in the tyme past the euan
gelike truth had ben thus shewed as it is now
that

Job. ii.

ii. Reg. 28.

that many of our predecessours would rather
haue in deuored them meekly and faithfully to
haue receiued it, better than we do now, & world
is so peruered and corrupt by the doctrine of
me, which is a leuyn of the Pharisees, & which
Iesus Christ admonisheth vs to eschue & flee.

Ma. xxi.

Mark. viii.

Nevertheless we must not for the hardnes and
malice of some aduersaries and enemies of the
truth, leaue to declare and manifest as much as
shalbe possible the pure & true worde of God.

Actes. iiii.

In the which without any doubt, al they shall
beleue that be ordeyned to the life eternal, and
none other & all to the honor glory and prayse
of god To the which thyng as true, and obe-
dient childre to hym we ought to procur, wout
sparing anye thinge, or in anywise to dissimule

This is for an aduertisment that in this pre-
sēt mater it behoueth eche one to stay wholly to
the holy word of god, as to that wherby al cre-
atures shalbe iudged. All thing ought to be exa-
mined and proued, and none maye contrary it
Now for to touch & purpose wherof presently
we treat. It is nedefull by holy scriptures to
declare and evidently to shewe: how the masse
ordeined of the Pope and Bishops, and other
parsones whiche in greate pride againste right
and reason named them selfe of the church, is
directly against verite, & manifestly against the
holy worde of God. And therfore it is an abho-
minable thyng that ought not to be permitted
to endure, by cause & by the same the Lord god
is greatly offended, And the most parte of the
world unhappily seduced and begyled, The
whiche masse vnder shadow & colour of holy-
nes, the more easily to seduce and deceyue the
world, hath ben brought, and thus cautelously
com-

compassed not by holy scripture. Wherin can
not onely be founde the name of masse. But by
sondyr Popes and Bishops with other lyke it
hath ben founde, and put in the stead of the ho
ly supper of Iesus Christ, of the holy table of
the precious & holy bread of thākelgeuinge the
which ought to be taken of the cōgregation of
al faythful Christē people, in minde & recorda
tion of the death and passion of Iesus Christ,
in remembraunce also of the charite & dilection
wherwith he loued vs so muche that he gaue
his lyfe for vs. Likewise in significatiō of the
charite and loue fraternall, whereby we ought
to loue eche other, as members of the bodye of
Iesus Christe.

In the stead of the whyche so salutary and,
cōsolable instituciō, in pōpious Ceremony for
theyr pleasure they haue caused vs for to wor
ship a lytell bread, as if it were the very God,
wherin all idolatry, al iniquite, and wickednes
is reffed. And this haue they done, the better to
authorise theyr reygne and lordshipe, the bet
ter to exercise theyr tyranny, the moze easily to
make marchādises of our soules, & deuour the
substaunce of the people, & finally to cause the
selves to be worshipped. For as people effron
ted without shame hauing harlots foreheades,
they durst well say, & publyshed that they were
more worthy than angels or y^e virgin Marye.
Because that if one of the (albeit that he is in
fect, & a harlot full of filthines) helde a morcell
of breade in his hande he hath the power (if he
wil) furth wth without declaration at his onely
worde there to cause the sonne of god to come
and descende in body and in soule all a lyue,
as byg and as hole as he hanged on the crosse
to

to beare hym here & there, to kepe hym in a boxe
or an alm-ry, to eate hym & swallow hym whan
he list. To be chozt, and let him do what he wil,
it is an horrible thinge to thinke on it. And if
they be demaunded from whēs they haue & com
eth to thē this merueilous power moze thā the
other that be not disguised, anointed, mozne
or cliped. They answere better thā they wene.
For they say it is bycause of þ character, þ is to
say, the tokē & merueilous marke wherw they
be sygned, but if they thoughte well on that,
that they do say, truly shame and feare would
styl them. For it is wyrtten that none maye
cheape, sell nor bye but he haue the marke of
the beaste.

Apoc. viii.

Howbe it because that our mater may be wel
builded, clerely vnderstād & proued. It is neces
sary to touche, declare and shewe in perticuler
some pointes of abhominacion that be foud in
this masse. For to shew all it is almost impossy
ble, and I beleue that no mā can do it, & if any
hade power gyuen for to do it, it behoueth hym
to haue a very great boke, so much maledictiō
is enclosed therin, & detestable perdition. Not
withstāding þ to many it semeth precious and
fayre But as it is wyrtten in S. Luke. That
which is high vnto mē, is abhominacion afore
God. And S. Paul dare wel say þ the angel of
sathā transfigureth hym selfe in to an angel of
lighte, The whiche in this place is veri greatly
fulfylled, whan vnder the shaddowe of ho
lines, vnder apparaunce of veritie, somuche li
ynge and falsenes in hypocrisie is founde and
whiche is worst of all, this euyl is so greatlye
med, this canker is so much sowne through all
the body of chryllēdom. Thys miserable herbe
hath

Luce. xvi

ii. Cor. xi.

Anke. p. Biii

hath spied the rotes so farre, that vnto man it is impossible to remedy it, but þ which is impossible to mā, is easy to the Lord God. Therefore retourne we to hym, and wryth a meke herte pray we him that it wil please him to be hold vs in his mercy, giue vs his blessing, and open oure eyes in suche wise that we maye clearly knowe the veryte, Amen.

¶ First a declaration of the daylye sacrifice that the sacrificers giue to acknowledge in theyr masse to be done for the saluation of the people.

These sacrificers than as not content with the voluntary & holy sacrifice, but the which Iesus Christ þ is the very lambe & most holy innocent, & wrythout spot þ which alone taketh away the synnes of þ wolde, hath offered for vs to God his father him selfe hath giuen his life, & shed his bloude for our redemption, making an ende & consummacion of all outward & visible sacrifice, yet as repynting þ vn sufficiēt putting them selfe in the steade of Iesus Christe, they haue a masse, or in their masse made & inuēted a visible sacrifice as thei haue sayd vtile and profitable for the redemption as well of the quicke as the deed, which is plarly agaynst the holy scripture and an outrageous cōtēmemēt, and a right renouncing of the death and passion of Iesus Christ, which worth is easy to be shewed

In the vii. Chapiter of the epistle to the Hebrews, in spekinge of Iesus Christ, among other thinges it is wryten. It was cōuenable to haue a byshop, holy, innocent seperat from synners,

Hebr. i

Hebr. vii.

nes, and hygher than the skyes. That is to say
ouerpassinge al vertue and power of pure crea-
tures, the whiche hath no ned^r as the priestes)
to offer euery daye sacrifice, first for hys syn-
nes, thā after for the sinnes of the people. For
he hath doone thys, in offering hym selfe once.
Notably he hath done in offering hym selfe one
time, for neuer was suche an oblation, nor ne-
uer shalbe againe, but as fully sufficient hathe
for euer in al suffised once for al.

In the .ix. Chapter of that same epistel it is
sayde thus. Christe being the high priest of the
good thinges to com, entred in by a greater & per-
fiter tabernacle, not made wth handes, that is to
say, not of this creation, and not by the bloud
of goates or of calves, but by his owne precious
bloude is once entred in to the sanctuary and
hath founde eternal redemption.

Here agayne he saith, that by his presenting
ones, eternal redemption is made and accom-
plished. Wherby it is very euident that for our
redemption we haue no ned^e of these poo^re sac-
rificers, offering and sacrificeng dayly for them
selfe, and for vs, as if they were our redemers.
Therefore if we will not renounce the oblation
of Iesus christ, or repute the same vnsufficiēt
whiche is clere and manifest by the texte of the
same Chap as it is sayd afterwarde. Iesus is
not entred in to the sanctuary made with han-
des (which ar but similitudes of true thinges)
but chesly in heauen to thend that now he may
appeare for vs before ^h face of his father. And
not by cause that he offered not hym selfe often-
tymes for (he sayth after) he woulde haue suf-
fered often sith ^h beginning of ^h world, But
now in ^h cōsumaciō of ^h worldes he hath ap-
pered

Heb: iiii. 12

Heb: iiii. 12

*Christus
proxi et
sacramenti
presentia
sacram.*

by his sacrifice, for the destruction of synne,
and as it is ordeyned of men for to dye once,
after that cometh the iudgement. Euen so hath
Christ bene offered once to abolysh the synnes
of many. Here is certainly a very expresse text
where it sayth clerely that Iesus Christe offer-
reth not hym selfe many tymes, or other wyse
he shoulde dye many tymes. For Iesus Christ
to dye and to be offered to his father is all one.
Now he shal neuer dye, wherby he shal neuer
be sacrificed, and in sacrifice he wyll neuer of-
fre hym selfe. Than it foloweth well that men
can not offre and sacrifice hym. For yf he offre
not hymselfe, howe may other offre hym.
¶ And it may not be sayd that the sacrifice
that is made nowe is the memory of that first
sacrifice. Wherby morcouer it foloweth þ all
our sacrificers that make the people to vnder-
stand, that they present and make sacrifice for
the quicke and for the dead. Yea and yet to be
the more galant, only for them that they please
to chuse and name. Therefore it appeareth ma-
nifestly that thei be seductors, begilers, and li-
ers. For certainly by the death of Iesus Christ
all visible sacrifice is ceased, and the state of sa-
crificers is expired. Wherfore they are thorne
in vaine, and dysgysled for nothyng elles but
that they may be knownen for to be fooles vn-
wytty, and voyed of all brayne. But for more
ample probation it behoueth to consyder the .x.
chap. of the same epistle, where as almost ouer
all is made mention of the holy sacrifice of Ie-
sus Christ the whych hath made an ende of all
sacrifices, so that neuer a sacrifice visible abis-
deth. And among other thynges it is sayd thus
in the person of Christ. Behold I come Lorde
God

8re.p.

*8re.p.
ps. xxviii*

God to thende that I maye do thy wyll, than
foloweth. By the which wyll we be sanctified
by the oblation of the bodye of Iesus Christe
once for al. Than after it sayth. For by one ob-
lation he hath made for ever them that are sac-
tified perfite. And also the holy gost testifieth it.
For after he sayth. I shal haue nomore mynde
of theire synnes nor of theire iniquities. And
where there is remission of them there is no
more oblation for the synne.

¶ And for bycause that excuse of ignorance
be not in vs, lette vs consider what these pore
sanctifiers heretofore haue sayed. That verie
true it is that Iesus Christ had gyuen his bo-
die in sacrifice, principally for the synne of A-
dam (and as they saye) for originall synne, but
not entierly for synnes that be committed actus-
ally, daye by daye, whiche is none other thinge
but for to saye and blaspheme that our Lorde
Iesus Christe hath not made and founde en-
tier and perfite redemption. And therfore they
saye (as if they were adioyned or knytte wyth
Iesus Christe, for to heape him to make oure
redemption, and that they were our redemers,
that they offer to God in theyr masse, a sacrifi-
ce for the remission of our synnes, whiche is
a merueylous boldnes, and a vnhappy arro-
gance. For the which to abate and put downe
in the sayed chaptre, forthwyth it sayeth after
thys maner. Yf we sinne willyngly after that
we haue receyued knowledge of veritie, there
is lefte vs no more sacrifice for synnes. The
which wordes (in whatsoeuer maner that any
wyl take them) be so cleare, so quicke & migh-
ty, that they can not be ynough merueyled at,
howe the worlde hath ben so abused, blynded,
and

Mat. xxiii

ii. Thessa. ii.

and deceyued to suffre as yet willinglye suche sacrifice, or to presente any sacrifice visible and outward vnto the Lord God for our synnes, seynge that so constantly, so myghtyly, so many tymes and often the sayed holy Apostle affirmeth and saith that there is no more sacrifice, nor neuer shal be. For after Iesus Christe it behoueth not to loke for any other sacrificer. But it hath behoued, and so god hath permitted that Satā by hym and hys ministers haue seduced the worlde a fewe excepte. For it was afore spoken and prophesied that all shoulde be thus wasted & lost. And finally for to manifeste the power, glory and magnificence of the soueraigne Lorde, the whych by the sounde of his word, and by the spirite of his mouth, shall put to ruine and ouerthrowe the reygne of his enemyes, that is to wylt, Antychrist, the worlde hell, and Satan.

Alas is not thys a greate misery to thys vnhappy worlde, to haue so greatly dispised these fore alleged sentēces, to haue cōtempned them in this wyse, & so coldly passed them ouer without any other aduise mēt, neuer willing to cōsider that there is great differēce betwene sacrifice and testamēt. For whā we offre a sacrifice to God, we gyue a present to hym wherby it is verye euident that whan we take and receyue of hym any thyng, that it is no sacrifice but a liberall gyfte and pure mercy.

Luke. xii

And who than is so blynded that he seeth not here clearly that by gift of a testament, confirmed by the death of the testatour by greate loue and charite, he hath wholy giuē him selfe vnto vs. Saint Luke toucheth it at the quicke when he sayth thus. Thys chalice is the newe testa-

testamēt in my bloud that shalbe shed for you.
Testament he sayeth, not example to do sacrific
fice. At thys poynt they haue verp ill thought,
whan by forgetfulnes (to the ende that I saye
not myfunderstanding) suche a gyft they haue
wylled to chaūg: into sacrifice. Yf we wyl do
sacrifice let vs do that saynt Paule sayth and *Roma. vii.*
belue his diuine counsel, where he sayth thus.
I praye you than my brethien by the mercy of
God, that ye offre your bodyes in a liuely sacri
fice, holily. pleasaunt to God. &c. To such sacri
fice we be all ordeyned of God, priestes & kyn
ges without beyng shauen, shorne, ceremonies
or dysguyled. Not for to offre his sonne vnto
hym agayne. for to offre vnto him suche offer
yng we be to vnworthy, to vile and infecte,
forasmuche as he offered hym selfe to his fa
ther for vs.

The which oblation for al times is ryght
sufficient and perfyte, or elles it behoued for
to reiterate or renew it because it should be vn
perfite, or elles certainly inconuenient to seeke
any other, whych by stronge argumēt of scrip
ture. I shewe thus.

In the epistle to the Hebrewes by diuers *Heb. vii.*
argumentes it is concluded that for the death
of an high Bishop there must an other be orde
ned and by the death of hym another, & so con
sequently vnto the tyme that there come one
entperly immortall, whych is oure onely medi
ator Iesus Christe. The whiche alway assis
teth for vs in the presence of God. Likewyse
for the imperfection of the sacrifices of the
olde law it behoued euery day to begyne vnto
the tyme that one was offered entperly per
fite and consummate, which must not be rene
wed

ed. The whiche moſte holy and moſte perſyte
hath be made by our high Biſhop and paſtore
Jeſus Chriſt whiche offered him ſelfe in ſacri-
fice, and none other thing no better thyng nor
none ſo good could be found next God. Al this
is declared more at large in the. v. vi. viii. and. x
chapitres of the ſaid epiſtle.

*Ad est das
re medii.*

Now I demaund of all ſacriſtices if the
ſacriſice be perſite or vnperſite wherfore ab-
uſe they thus the poze worlde, and ſel a thinge
that is nothyng worth. If it be perſite, why
is it dayly renewed, and ſo often times by thou-
ſandes begonne agayne. Put your ſelfe forth
poore ſacriſtices, and if ye haue power to an-
ſwer, anſwer, for gladly I woulde vpon this
heare your anſwer. The which I knowe that
ye wyl bring forth ad Calendas grecas, that is
to ſay neuer, after your honeſt cuſtome.

i. q. neuer.

For the whiche thinges that be ſo euident
and manifeſte that any man ought to be aſha-
med to ſaye the contrary, ſome wylly fores all
aſhamed of theyr matter, to couer and excuſe
theyr malice to abuſe and begyle the worlde a-
gayne (as theyr maner hath ben and is alwaies
to reſiſte and gaineſey the veritie) (as now we are
many not aſhamed to ſpeake & properly to ſay
they haue not done ſacriſice, but onely haue
offered ſacriſice of prayſe whiche is openly a-
gaynſt the Canon of theyr maſſe by the which
they name and call this breake (after that they
haue pronounced the wordes which they call
ſacramentales) holy ſacriſice, holy oblation,
preſented and giuen to God as the ſacriſice of
Abell and Abraham. and commonly they call it
Corpus domini, the holy hooſte and ſuche ma-
ner of names.

Also for to pray to God and offere to hym
a sacrament of prayse needeth neyther breade
nor wine, there needeth neither light nor candle,
chaupng or sheryng, nor dysayfynge wth vnaccus-
tomed and wyde garments, wherby they can
no longer couer theyr abuse, theyr malyce and
errours by suche fictions and legerdemaynes
wherby alwaies they distroye them selues, ha-
uynge so litle wytte that in so speakynge, they
confounde it wholly them selues. For sacrifice
of prayse is comen to all persones. Be it man
woman, or chylde they are all bounde to offere
sacrifice of prayse. And by thys meanes if in
theyr masse be none other sacrifice but prayse
a woman myght say it, yea a litle childe, which
is directly agaynste the accustomed doctrine.
But it muste needes be that suche lpyng dreames
distroye it selfe.

Now haue they sayd ouer al vniuersitties
Papalles that the masse sayde or songe by an
vnthyrsty barlotte priest, was, and is as good,
as the masse of the mooste holy priest, that is.
The which thing we cōfesse to be moze verifysed
thā they wene. For þe best of the both is but
wretchydnes, howbeit theyr intention is to say
that, that cometh not of the vertue of him that
doeth suche worke, but by the vertue of the
thinge wrought, that is to say, offered to God
sacrificed and presentynge, and in theyr Latine
they do say. Non virtute operis operantis: sed
virtute operis operati, that is to saye, not by
the vertue of the worke of the worker but by
the vertue of the worke wroughte which is all
falshode, dreames, and inuentions of mē as a-
boue is effectually shewed.

The seconde declaration is it in the
Sacramente of breade and
wyne there is transub-
stanciation or not.

Furthermore to confounde erreure after
erreure, notwithstandinge that thys
fyrste poynte is sufficient to abolishe it
evidently. I meane not the Sacramente
of Iesus Christe, for it becometh me not
but thys triumphaunte Papall Masse. The
sayd selve poore sacrificers as enchauntours
and idle people whiche neuer esteemed the holy
scriptures, and for to encrease & publyshe theyr
folyshe frenasy, scantly wyllyng to gyue place
to the body of Iesus Christe, haue sayed, put
in wyptynge, preached and taught. That after
that they had blowen or spoken ouer the bread
whiche they holde betwene their fingers, and
also ouer the wyne that they put in the chalice,
that there remaineth neyther breade nor wyne
but by transformation, or as they saye trans-
substanciation, the body of Iesus Christe is
ther vnder the accidētes of the bread inuisibly
hyd. And the bloud also vnder the accidētes of
the wyne, beinge there no more bread or wine
which is a doctrine of deuyls, agaynst al verti-
tie, agaynst al experience, agaynst reason, and
holy scripture, the whiche hath amonge other
things cast away & alienated from the christe
law and religion almost al the earth, so ful of
wretchednes is the pappsticall doctrine.

That this doctrine and sophistical deter-
mination proceeding of vanitie & of dreames
is entierly agaynst the holy scriptures, it is eu-
dent and manifest by, S. Paul, S. Mathew,
S. Marke, & S. Luke. Where as al these wit-
witnesses

nesses of truth speake of the holy supper of Je-
 sus Christ, they haue sayd and put in wytyng
 that oure Lord Iesus Christe toke breade and
 breake it distributyng it to his Apostles and
 disciples. fyrste S. Paule sayeth thus. Oure
 Lorde Iesus Christe the same nyght in which
 he was betrayed, toke breade and geuyng than-
 kes brake it and sayed. Take and eate, this is
 my body whiche is broken for you. S. Mat.
 lykwysle sayeth in this maner. And as they
 supped. Iesus toke bread, blessed it, and brake
 it, and gaue it to his disciples and sayed Take
 and eate, this is my bodie. Saint Marke also
 and S. Luke haue written it in their Gospels,
 where as they name the breade expressely, and
 not the substance of breade. Item S. Paule
 in the place before alledged, after that he had
 made ample mention of the institution and or-
 dinaunce of the holy supper of Iesus Christe,
 sayd in this maner. Man approueth him selfe,
 and so eateth of this breade, & drinketh of the
 chalice, where as he sayth not. Eate ye the bo-
 die of Iesus Christe, whiche is hyd vnder the
 apparance of breade, but openly, purcly, & sim-
 ply he sayed, eate ye of this breade. Now it is
 certayne that the scripture hath no disceypt and
 that in it is no faining. And notwithstanding
 this the poore blnd folke haue ben presump-
 tuous and holde that they durst diffine & deter-
 mine agaynst Saint Paule, and other euanges-
 listes that there is neither bread nor wyne, but
 onely the similitude of bread and wine. Also in
 the Actes of the apostles it is written thus. And
 on a Sabbath daye, when we were assembled
 to breake bread. where as it is not written sem-
 blaunce or likenes of breade. And S. Paule in

i. Cor. xi.

Ma. xvi.

Ma. viii.
Luk. xvi.

Actes. xvi.

an other place sayth. The bread that we breake
is it not the participatio of the body of Iesus
Christe. In the which so many euident places
the holy scripture pronounceth & sayth expresse-
ly to be bread, not a shape, or kinde, apparance,
or likenes of breade. Wherfore on paine to be
condemned of god, we must simply beleue it to
be breade, and not lykenes of breade onely, for
(as it is sayed) in the holy scripture is no fei-
nyng.

☞ True it is that the faythfull Christians
wel vnderstandyng the dignitie of the Sacra-
mente, take the breade sacramentall, not as co-
mune breade, vulgare and vsuall, but as bread
sanctified, apoynted, and ordeined to diuine be-
ses bycause that in this mooste holy action the
spirite and soule of the faythfull shoulde be
nourished, that is to saye, knytte, toynded, and
vniued by speciall operation to his propre lyfe,
whiche is his pastoure and onely sauour Ies-
sus, and that inuissible for the tyme of this mor-
tall lyfe, by intelligence and contemplation of
fayth. To the whiche in the lyfe to come, shall
appere without coueringe of sacramente, open-
ly, actually, really as our redemer, high bishop,
kyng and sacrifice ordeined of god his father
vnto the consummation of all thinges.

☞ Saynt Ciprian martyr, one of the auncient
doctours & the fathers of the church in a sermō
þ he made of the supper of the Lorde þ begin-
neth. *Suscitati Lazari. Hierosolimis increpu-
erat rumor. By highe and longe sentences that
whiche I haue touchted shortly, amonge the
whiche he sayed thus. Panem angelorum sub
sacramento manducamus in terris, eundem si-
ne sacramento manifestus edemus in celis.*

That

That is to say, we Christians eate the bread of
angels, which is Christ the liuing: God vnder
the Sacrament in earth, but we shall eate it in
heauē manifestly without colour of sacramēt.
And what he vnderstandeth by eatynge hym,
selſe declareth it in the same sermon, sayinge,
Quod est esca carni hoc anime est fides, quod
cibus corpori, hoc verbum spiritui. That is to
saye. That, whiche the meate doth to the fleshe
the sayth doth it to the soule, and that whiche
the meate doeth to the body, the worde of God
doth it to the spirit. As touching the propriete
of bread it is wel to be noted. The nature and
condition of breade and wine (as to theyr fyrst
constitution) is to nouryſh and feede the body.
But it hath pleased the Lorde to ordeyne them
in his holy Sacramēt, to another and more ex-
cellent operation, which is that to the well vn-
derstandynge and saythfull person it bringeth
and representeth (not to the sence of the body,
but to the soule & spirite) actual takinge quicke
knowledging, and mynde of the body of the sa-
uour of our soules, deliuered to death for vs,
and of his precious blood shed for our redem-
ption, whiche be two sundry thinges. For the
bodye mighte well haue died without effusion
of blood, as we se daily many dye. But by his
greate mercie it pleased hym for to do bothe for
vs. That is that he hath tasted death as to the
body, and not only that, but also woulde shed
and offre his precious blood in prync of our res-
dētion. And therefore bicause that in his church
shoulde alwaye be had minde of these two ad-
mirable workes he hath ordeined this same ho-
ly Sacrament, which is the consummation and
ende of all other in two visibill thinges that is

to witte in bread and wyne, the which thinges
should neuer be separate, as they haue done in
the Poppish churche, which is a great wicked-
nes and extreme sacrilege openly agaynst the
institution and ordinaunce of Iesus, that so ex-
pressly and so evidently had conioyned them.
But what care vnkinde folke enemies to the
veritie, of the ordinaunces thereof, for they be
wise, and not vnwitt. Yf saynte Paule were
alyue, how he would crye against such a cur-
sed abuse, so would saint Iustine, S. Ciprian
and all other induced with the good spirite.

¶ But to retorne to the purpose, it is cer-
taine that of the same breade whiche they had
bled in eating the Lambe of passing, called the
Pasceall lambe. Iesus Christe toke, and brake,
sayng, take, eate, this is my body. Where vpon
in the sermon afore sayed thys good doc-
tour Ciprian sayd thus. Ante verba illa, cibus
ille communis, tantum nutriendo corpori como-
dus erat, sed ex quo a domino dictum est, hoc
facite in meam commemorationē. &c. panis iste
solempni benedictione sacratus, ad toti⁹ homi-
nis vitam, salutemq; proficit. That is to saye
before the wordes of Iesus Christe this meate
that was commune auayled to feede the body
only. But syth that the lord had spoken, this
bread cōsecrate by solempne blessing proficeth
to the life and entier saluation of man. Thys
breade than by one such and so singuler appli-
cation, so high, solempne and excellent blessing
is chaunged and altered, not in corporall sence,
but to intellectuall spirite, not of kinde or sub-
stance but of operation of nature, of signifi-
cation, dignitie and office, yea to the faythful,
but nothinge to the vnfaythful but perdition.

The

The whyche thyng eyll vnderstande hath
gyuen occacion to the schol: men at thys pre-
sente tyme curiously and vayne-ly to dispute
that is to wit, if the accidētes may be separate
& remaine without substance, substance without
accidētes, & other diuerse allegations, which
are not to the purpose of Iesus Christe nor of
his church but serue to confuse the world, and
to bringe the christen religion to sclander, mock-
ery and irrisiō, for of one incōueniēce (if it
be not withstande) many other will folowe.

Who may than any more susteyne, sup-
port, and endure suche folke, the which as pre-
sumptuous and arrogaunt, without feare or
reuerence haue be so bold, to cōclude that there
is neyther breade nor wyne, but haue dreamed
and inuēted a wanton and a newe terme of
speakinge, that they haue called (as is aboue
spoken) transubstātiatiō. The which in the
holy scripture was neuer reade. Nor by the
sayntes and good fathers of the primate
church imagined. Whereby as enemyes of
God & his worde by very ryght ought to be ex-
pelled, & cast awaye, or the better and fayer to
speake, as piuishe fooles they ought to be con-
tempned and dispised.

How be it if any shoulde demaunde them
by what vertue suche a thyng is done. They
wyl answer forthwith, by the doctrines of
theyr scholes, that it is in the vertue of the sa-
cramentall wordes, proffered and pronounced
ouer the breade. In suche wyse that yf there
were no bodye that vnderstode, or hearde the
sayd wordes, that neuertheles the sayd trans-
substantiation woulde folowe, so that the sa-
crifice had his full strength with matter con-

tenable. &c. But certainly I greatly wonder &
 haue pittie on them that they be so blynde and
 haue not so muche vnderstanding to consider
 that oure Lorde spake not to the breade whan
 he sayed. Take, eate, thys is my bodye. Nor he
 spake not to the wyne. As. S. Luke reciteth
 whan he wrote. And toke the cup & gaue than-
 kes, and sayed. Take ye it & distribute amonge
 you. Also afterwarde likewise he gaue the cup
 after supper sayinge. Thys cuppe is the newe
 Testamente in my bloude, whiche is shed for
 you. In the whiche wrytynges and all other of
 the new testament this matter is very euident
 that he neuer spake to the breade nor wyne.
 Than it maye be well sayed that these poore
 folke be very vnwitty, in secrete hidyng aside
 not willynge to be hearde and vnderstande of
 anye, blowe and speake thus ouer the breade
 and wyne. Wherof oure Lorde Iesus Christe
 neuer gaue vnto them neither exāple nor word
 But it is the custome that alwayes one errour
 engendreth an other errour.

The. iiii. declaration is of the assi-
 stence or corporal ptesence of Ie-
 sus Christe in the Sacra-
 mente of breade and
 wyne at the
 Masse.

In thys poynt more than in any other they
 haue sayled, & erred greatly, whā they sayd,
 wrote, preached, gaue to vnderstande, and
 taught, that in the steade of bread and wyne
 (as they saye) vnder the shapen or kyndnes
 visibyl, whyte or blake, yelow or redde, it is
 al one, the body of Iesus Christe really and in
 dede, entyerly, corporally & personally in fleshe
 and

and bone, as greate and perfite as presently he
lyued. And in this wise they haue prouoked al-
mooste the vniuersall worlde to manifeste and
open ydolatri. Agaynst the whiche importable
abusion it behoueth to resiste myghthly wyth
the holy scriptures.

And fyrste of all we muste reteyne and note
wel the arypele of our faith, that Iesus Christ
died for oure synnes, and arose for oure Justi-
fication. And after his resurrection ascēded in
to heauen, and sitteth on the right hāde of his
father, reyninge in maiestye, to whome al po-
wer is giuen, in heauen, in earth, & in hel. That
he ascended into heauen visible in the presence
of the Apostles and disciples it is certayne. Of
the which wonderful ascēction they were faith-
full and true wytnesses, as it appeareth in the
Act. of the Apostles, & by S. Marke in the last
Chap. of his Gospell. Also S. Paul writinge
to the Colloffiens sayth in thys manner. Yf ye
beressen wyth Christe, seke heauenly thynges
that be aboue, where Christe is, sitting on the
ryght hande of the father. It foloweth well
than, syth that Iesus Christe is aboue in hea-
uen sittinge on the right hande of his father,
that he is not here in earth betwen the prestes
handes, no; closed in a boxe or aulmery, for his
body was neuer but in one place at once.

Therefore if hys bodie be in heauen, for that
tyme it is not in earth, and if he were in earth,
it shoulde not be in heauen for of certayne a ve-
ry persighte bodye is but in one place at ones
as I sayde afore, and it is no nede to dreame
or allege any miracle of God, and saye that god
is almyghtye to make it be done, and to mul-
tiple it at ones, in sondry places, for that is the

raising.

Rom. viii.

mat. viii.

Philip. ii.
Actu. i.

Mar. xvi.

Col. iii.

Canen. vii.
a. i. s. b. l. i. s.

rauinge ymaginacion of man wythout foundacion of scripture. And þ God maketh suche a multiplicacion we haue none assuraunce of scripture, nor deuine promise

Argument Wherefore to saye. God maye do it, ergo he
tu a posse dothe it. That saynge is nothyng worth, for
ad esse here is no question of the power of God. And
31. 13. clu. it is all certayne that God hath the power to
dit. make all the Asles. Horses and Mules in the
22. 22. ii. world for to speake, as he made Balaams asse
2. Peter. ii to speake, howbeit he doth it not.

More ouer we haue neuer red in holy scripture that he hath multiplied & put at one tyme on bodye in sondry places But rather made it to transport fro one place to a nother at hys
Da. 8. 11. iii. plesure, as appereth of Habacuc that by þ an
angell was in continent come from Judea in
to Babilon but whā he was in on place he left
Acte. 8. iii. the other. Likewise it is saye of Philip, aft. r
that he had baptised the gelded man a man of
authorite with Candace quene of the Ethiopi-
ens that the spirite of our Lorde rauished hym
sodenly, and was founde in Azoto.

But that one onely bodye hath ben in sondry
places at once was neuer red. Wherefore to
saye that God doth such a miracle without ap-
perteining, without sight of any thing, without
any knowlege, the folishe dreame is to greate.
The workes of God be manifest, cleare, open,
and certayne. He neuer did miracle on any ma-
ner body without manifesting it. The workes
of God be not couered (special whan they con-
cerne bodilly thynges) but as I sayed be cleare
and open. Than to say and affirme such a mi-
racle without euidence and ryght greate certi-
tude, is greatly to erre, and to constreyne the
people

people to beleue, by fire, water, bloude shedding,
death, prisonment, cordes, and hangmen, is most
cruell tyranny. Moreover we haue infalible cer-
tification by the holy scripture, of the cōing of
the son of man, & whā it would please him to
depart fro heauen, he should be visible & mani-
fest. For as **S. Math** sayth. Yf any say vnto *ma. xiii*
you Christ is here, or there, beleue him not, for
as the lychtning issueth fro the orient, & appe-
areth vnto the occident, so shalbe the cominge of
the son of man. And therof the holy angels of
God gaue greate witness whā they sayd to the
apostles. Ye men of Galile, what stand ye styl
be holding the skye? **Thys** Jesus that is re- *Actes. 1.*
ceyued from you in to heauen, shal come as ye
saw him ascende to heauen. That is to wyte
openly, visibly, clerely, and manifestly, not hid,
couered wrapped, or clothed wyth breade or
dowghe.

And if vnto all this be answered by sophisti-
cal fātaſi, & is vnderſtād alonely of & coming
at the daye of iudgement, & not in the sacramēt,
wherefore as they saye) he remanieth w̄ vs in
body & soule perpetually although & he hide h
him, & sheweth him not. This is a saying at wil
wherewith they haue abused vs in tyme past
whiche saynge was easie & light to beleue, here
before when we beleued it by the seduction of
hypocrites

Also & saying is a blaspheminge, & maketh *Ma. xvi*
Jesus Christ a liar. Which saith expressely, that
we shal haue alway poore folke w̄ vs, but we
shall not haue him alway, The which wordes
we must necessarily vnderſtād, of his body, &
his humanite. For as touchinge his holy sp̄ite
it is ouer all, & alway with them that be hys, as
it

mat. xxiii. It is sayd in S. Math. Behold I am with you
to the end of the worlde.

Nowe is this an ouer dullynge & darkening
of the spirite & vnderstanding of the people to
bind them & cause them to stop and step at a lit-
tell bread, at a thyng visible and corruptible,
to cause the to seke him there, which is of souer-
ayn maiesty in triumpheant glory. For now
he is out of his tyme and out of his infirmite,
and neuertheles, in the putting and holding of
him without any order thus in a lūp of dough,
he should be more set by thā euer he was in the
presence of Pilate. Yea if one woulde saye
a furthier of olde baggage. Nay, like as a do-
minican said somtyme, in the cite of Geneue o-
pely preached þ he made him selfe as litle as a
Pisimire. And if it wer not þ the mater is so er-
nest, and that I haue dolor of the folyshnes of
such one grates. I could not abstayne me for
laughing.

But in leauinge the fooles in theyr foly, I
would wite, what visite or profit mighte com-
to vs that he were with vs in a lytel morsel of
breaude so byd: whan he hym selfe sayde, if he
ascended not to hys father that the holy Gost
should not come, and whan he was ascended
into heauen, that he woulde send him, whiche
he byd at the daye of Penthecost, and sytte al-
so on them that it pleased him.

To be bytise this popish doctrine is cause of
the vniuersall distruction almooſte of all the
worlde. And they ought not for the couering of
theyr lyes, and the better to exercise thir vn-
clat auarice, for their pryde, their marchaun-
dise, and rapine & for to giue some apparence
and colour to their mater, for to allege or bring
furth

furth these wordes. **T**hys is my body that is
giuen for you. For by them none other thinge
is shewed but presence sacramental in the bread
and wyne not as it hath be sayde vulgare or
commune, but significative and Sacramen-
tal, which is and ought to be taken in greate re-
uerence in minde of the death and passion of
Jesus Christ, representyng the brenninge loue
greate charite wherwyth he loued vs, and his
holy spirite wherwyth he hath quickened vs.

Betokenynge also the lone that in veri char-
rite we oughte to loue eche other, as members
of one bodye, wherof Jesus Christ is the head
and that it is so, þ same wordes giureth know-
ledge therof. For it is certaine, that, that which
we do se that is to wyte the breade or as they
saye the whithnes of bread, is not the bodye of
Jesus Christe.

Therefore if any saye to me. It is true, that
whiche is seen is not the bodye, but vnder that
or within that which is seen, the bodye is con-
teyned and enclosed. Thys is well glosed, and
thus alterynge the purpose, and the wordes of
Jesus Christ thei be nomore take in their pure-
nes and simplicite, as he preferred them with-
out glose or addition, for he sayde not vnder
that or wythin that is conteyned my bodye but
simply sayd. Thys is my bodye as it was said
of the Paschall lambe. This is the passage of
theorde God. And neuertheles it is very eui-
dente that the lambe was not the passage, but
that onely it betokened the passage. In thys
maner also the breade is not the bodye, but it
signifieth the bodye, as in another place it is
sayde, that Jesus Christ is the stone, howbeit
it is certain that he was not the stone, but that

These
ioyls can
saye.

Exod. 12

Lambe.
Passage

1 Cor. 10

1 Cor. 10

by the stone he was signified or represented.
To this purpose sayeth saynte Austine thus,
Res significantes accipiunt nomina rerum sig-
nificatorum Non enim dicitur: petra significa-
bat Christum, sed absolute dicitur petra erat
Christus. In lyke maner of speakinge he sayd
I am the very vyne. That is to wite. I am sig-
nified by the vyne.

John. vi.
Vyne.

And aboue all this is to be noted. For it
is wyten he beleued the worde of the Lorde
And it was reputed for rightuousnesse and ac-
corde was made betwene hym and the Lorde,
of the which Justification and accorde was
given vnto hym the signe and token of Circū-
cision, and in orderynge the sayde token the
Lord God sayde vnto hym. Hoc est pactum me-
um. This is my accord or couenaunt. Howe,
best it is very cudent that the sayd incision or
circumcision was not the sayde accord or coue-
naunt but it was onely the signe of the accord
or couenaunt. Wherby if I should aske of a le-
ned persone, the perfite vnderstāding of these
wordes this is my couenaunte. He would say
to me this is the sygne of my couenaunt. Like
wyle I would say to him of this. This is my
body, this is the sygne of my body. For it is al-
one maner to speake, so highlye and perfitye
in all thinges lyke as there is no mā that could
reasonably say to the contrary. Other textes
ynought there be in holy scripture, where such
maners of speaking is vsed, wherby it was not
necessari thus hardly to take this text after the
letter Hoc est corpus meum, that is to say: this
is my body without swet mystical and spiritual
knowledge, but it hath behoued so to do for to
greace and fatte the bealyes of these fat bulles
and

Gen. xlii
Circumci-
sion.

Mat. xxvi

Luce. xi.

and rauſhe the worlde in admiration.

Alſo bycauſe the iuel of abominacion ſhoulde
bee araiſed in the holye place, and that there
by the manne of pryde and of ſynne and he of
whom the comminge is after the operacion of
Sathan in all power and ſignes, lienge miras
cles and wonders, ſhoulde bee exalted and wor
ſhipped as God.

Pſal. cxviii
Daniel. vi
i. Theſſa. ii

¶ Notably the holy apoſtle did ſaye, ſignes
and liying wonders. For in thys maſſe and blo
wen breade greate wōders, lowde lies he hath
imagined. Is it not well dreamed, well lyed,
and raiſed to haue ſayd that all the accidentes
of the breade, and wyne as whitenes, roundes,
weight, taſt, ſauor, moiſtnes &c. be and remain
there without ſubiect, that is to wite without
foundation and ſubſtaunce. Is not thys very
hardly ſpoken to ſay, that they hold, that they
beare, and that they cloſe the bodye of Jeſus
Chriſte, all of hys heygth, all enter, all a lyue
in fleſhe and bones thus and ſo, and whither
they wyll.

I demaunde ones again what meaneth, & wyl
leth this poore ſacrificer whan he pronounceth
the wordes ouer the breade ſayng. This is my
body. leurning the reſt of the terre euangelicall,
and addeth preſumptuouſly this word, *Enim*,
ſayng. *Hoc eſt enim corpus meum*, that is to
ſaye, for thys is my body, The whiche worde,
enim (or for), none of the euangelysts dyd adde
wherin they enterpriſe vpon the worde of god
Yf the ſayde ſacrificer wyl ſaye that it is hys
owne body that is hid vnder this whitenes and
kynde of breade, it is certaynly a ſoule and a
ſpyninge thinge. Yf he ſhall anſwere that
it is the body of Jeſus Chriſte, wherefore ſaith
he

he not than. Hoc est corpus Christi, that is to say this is the body of Christ. Because it myght be vnderstande what he sayde. And if he saye, that he reciteth the wordes onely or that he reciteth the wordes þ Jesus putfurth takinge the materiall, or by maner of nothing So that I answer, that wordes taken materially (by theyr owne scholastical doctrine) signifyeth nothinge.

Moreover I aske of the, where they haue promes and assurance of God that euery tyme and as often as they shal pronounce such wordes that the body of Jesus Christ all sodenly shall descende betwene theyr handes. If they alledge this texte Hoc facite in commemorationem meam, that is to say, do this in remembrance of me: it is not answered to the purpose.

ti. c. 10. p. i. For it is ryght manifest that he speaketh not there & maketh any comādemēt that he should do sacrifice, but of the comestion and eatynge of the bread, whych ought to be done in the commemoration of the charitie, death and passion of our Lord Jesu Christ, in shewyng the same (as S. Paule sayeth) ypl that he come, that is to wylt, openly and manifestly at the great day of dome, and ought not to state so much at this verbe substantiue Sum es est, that is in English, am, was and is: wyllyng to conclude, that he is ther corporally, because he sayde, Hoc est corpus meum, this is my body. For this verbe substantiue, albeit that it is expessed, yet pro- ueth he not bodily presence, but souerayne and spirituall, lyke as he sayde. Wher two or thre be gathered together in my name there am I in the mydes of them. He sayed expessely, In me do eorum sum. And neuertheles it is very cer-
sayne

101. p. Biii.

sayne that he wyll gyue none other thyng to
meanynge but hys goostly assistance, not per-
sonally, or corporally, as these Papistes haue
preached that not onely Iesus Christ is there
presente really in bodye and in soule, but also
(that more is) the angels and sayntes, and all
the celestiaall court. Wherin they shew playnly
the efficacy of their error, wherein they be fal-
len, and haue not so muche vnderstandynge to
knowe that they confounde them selues. For
lyke as by theyr sayinge they putte & multiplye
the bodye of Iesus Christ in sondry places at
ones, so muste it be than, that all the Angells
and all the sayntes of God be in diuers places
at ones. And if they be so ashamed to consy-
der it: I woulde lerne of them the texte of the
word of God, where they fonde thys, and if it
were so that they haue none I deteste them as
dreamers and cursed lyers.

¶ And if we bringe forth the .vi. chapitre of
saynte Ihon, where as he sayeth, I am the ly-
uynge breade whiche is descended from hea-
uen, if any eate of thys breade he shall lyue es-
ternally. And the breade that I shall gyue, for
the lyfe of the worlde is my fleshe. That af-
terwarde he sayde, excepte ye shall eate of the
fleshe of the sonne of man, and drynke hys
bloude ye shall haue no lyfe in you. He that ea-
teth my fleshe, and drynketh my bloude hath
lyfe euerlastynge, and I shall reyse hym vp as
gayne in the laste daye. For my fleshe is very
meate and my bloude is very drynke. To thys
allegatyon I answere, that in all thys Chapi-
ter Iesus Christe manifesteth and declareth,
hym selfe such as he is & was, & is to wyte our
lyfe and onely gyuer of lyfe.

John. vi.
mat. xiii
and. p. 8.

Moreouer he willed to take away the fo-
lyshe ignorance of some poore blynde folkes
that folowed hym for none other thyng, but
that they thoughte that he woulde fede them
bodily wythout anie more labour, bicause he
had nourished them by the multiplication of. v.
loues, at one tyme, and of. vii. at an other in
the desertes. Other (as it appeareth in the
same Chapter) esteemed hym the sonne of Jo-
seph: And by this contempned hym wythout
estemyng any thyng of him but that he was
a man, and nothyng of diuinitie they know-
ledged in hym. The whiche onely deite feedeth
and nourisheth our soules and spirites. Wher-
fore bycause they shoulde not pretende any ig-
norance, and that they shoulde not excuse them
of synne, he sayed vnto them. I am the lyuyn-
g breade whiche descended from heauen. That
is to saye, from eternitie in temporalitie, by the
onely mercy of my father wythout merite of
any creature, He sayed then. I am the lyuyn-
g breade that is descended from heauen, as if o-
penly he had sayed, despise me outwardly as
muche as you wyll, yet am I other then ye
wene, yf ye see the bodie wythout that ye do de-
spise, but in the same abideth the plentitude of
diuinitie.

Collo. ii.

Therefore it foloweth, the breade that I
shal geue for the lyfe of the worlde, is my flesh.
The whiche he hath greatly accomplished by
his death. In the whiche for to quyen vs, he
hath wyllyngly giuen hym selfe in perfite sa-
crifice, offerynge hym selfe by great obedience
wyth a brennyng loue to his father for oure
redemption. And ryght properly he calleth his
fleshe breade, heauenly bread and lyuyn-
g bread bicause that he & his father be one selfe thinge.

John. B.

In

In the whiche signification, the holy Apostle calleth Iesu Christ an heavenly man, or other wyle he shoulde not be oure lyfe and nourysh- ii. Cor. v. 18
 inge. And in lyke wise as the bread is not made for it selfe, but for the nouryshynge of other, so Iesus Christe the verie sonne of God is made man for our redemption and lyfe, as it is sayed. *Verbum caro factum est*, that is to saye, the worde became fleshe. Yea if that by liuely fayth, and assured and stedfast confidēce John. 1
 we be vnited and knit to hym. Then the verie true intelligence and ryghte certaintie of thys chapter is nothyng of the corporal and carnal eating, but of the spiritual cōmestion or eating that is made by a lyuely, entier & stedfast fayth which vniteth, incorporateth and kniteth vs to Iesus Christe, whiche causeth vs to taste his holy worde, as him selfe declareth in the sayed place, where as he sayeth. The wordes that I speake ben spirite and lyfe, the fleshe profiteth nothyng, that is to wytte, carnall thoughtes haue no place here about, neither is the fleshe eatē and swallowed into the bealy or stomake. But it hath profited much fastened on þe crosse and to the Lorde offered and sacrificed. For truly the fleshe eaten profiteth not the soule, and to saye that it were the feadyng of the body, John. 6.
 it were to merily spoken. And it behoneth necessarily for to vnderstande thys chapter, as it is aboue sayed, yea if it please not the aduersa- Adversus Deo
 sci corpore
 nescit.
 ries to make Iesus Christ a lyer for to defende their fantasie. The which by the same chapter is lightly and spedely shewed, if it please you to consider it well.

In a certayn text he sayd thus. Who so ever beleueth in me hath eternall lyfe, & I shall

L. ii. ralle

rayse hym vp agayne at the last daye. In the
 other texte he sayeth. **John. Vi.** Who so eateth my fleshe
 and drynketh my bloude hath euerlastyng lyfe,
 and I shall reyse hym vp agayne at the laste
 day, wherein it is manifestly sene that by these
 two textes, all is one thing of the fayth and of
 thys eatyng, and who that beleueth in Iesu
 Christ, eateth and drynketh the body and bloud
 of Iesu Christe. Or elles the firste preposition
 (That is to witte, that who soeuer beleueth in
 Iesus Christ hath the lyfe euerlastyng) shoulde
 be falsified by thys (thyrd) that foloweth. Ver-
 rely, verely I say vnto you, if ye eat not the
 fleshe of the sonne of man, and drynke not his
 bloud ye shall not haue the lyfe in you, howbe-
 it afore he affirmeth that who so euer beleueth
 in hym hath euerlastyng lyfe. Wherby it fol-
 loweth infallibly, that to eate the fleshe, and to
 drynke þ bloude of Iesus Christe, to come to
 hym and beleue in him is one selfe thinge, and
 there is no man liuyng how subtyl that he be
 (if he be not all oute of hys wyte) that cā saye
 agaynste it and that it is not true. How many
 thousandes of chyldren, yonge adolescentes
 and other persones haue be and shalbe in euer-
 lastyng lyfe, that neuer bodyly did eate of thys
 visibyle bread, nor drynke of the Chalyce, and
 euermore the processe is general, whā he sayth
 verely I saye vnto you, if ye eate not of the
 fleshe of the sonne of man, & drynke not hys
 bloude, ye shall not haue þ lyfe in you. Wher-
 fore it is necessarye to take and vnderstande
 thys texte, not of the visibyle and outwarde ea-
 tyng, but of the inuisibyle eatyng, whiche is
 the inwarde fayth.

Nota
 ¶

Non sic
 mēducāt
 iniqui.

¶ Saynt Austine vnderstode this wel whā
 in

in the persone of Iesus Christe and of the Jewes he wrote thus. Illi putabāt erogaturū se corpus suum. Ille dixit ascensurū in celū, utiq; integrum. Cum videritis filiū hominis ascendentem ubi erat prius certe vel tunc intelligetis quia non eo modo quo putatis erogat corpus suū, vel tunc intelligetis quia gratia eius non consumitur moribus. Item donec finiatur seculum sursum dominus est, sed tamen hic nobiscum est veritas domini. Corpus enim in quo resurrexit in vno loco esse oportet, veritas autem eius ubiq; diffusa est. That is to saye. The Jewes thought that Iesus Christ wolde haue gyuen them his bodye for to eate, and he answered thē that he woulde ascende into heauen whole and perfite, because they shoulde knowe and vnderstande that they shoulde not receyue it in suche maner as they thoughte for hys grace consumeth not by morselles. Moreover vnto the ende of the worlde the Lorde is aboue. But the truth of the Lorde remayneth here belowe wpth vs. For it behoneth that the bodye of the Lorde whiche is rylen be in one place. But the truth of the Lorde spreadeth ouer all.

De cōsecr
ii. cap. pri
am: quidē
heresis.

Itē Fulgētius speakyng of Iesus Christ wytteth thus. Absens erat in celo secundum humanam substantiam cum esset in terra, et derelinquens terram quum ascendisset in celum. Secundum vero diuinam et immensam substantiam nec celum dimittens quum de celo descendit, nec terram deserens quum ad celū ascendit. That is to saye. Christe by his humayne substance was absente from heauen whan he was in erth, and was leaupnge the erth whan he ascended to heauen. But by hys diuine and

Fulgentius
us ad
Thasmi
liber. ii.

infinite substance he lefte not heauen, whan
he descended from heauē, nor also lefte not the
earth whan he ascended to heauen.

¶ I haue alleged these two auncēt doctours
not for to gyue authoritie, or by the to approue
the trueth of the Gospell (for the vertue and
power of the worde of God dependeth not of
any creature, nerther in heauen nor in earthe,
¶ if al the worlde were againste it, it remaineth
true euerlastingly.) But I haue onely broghte
them to shew þ, that whych is sayde before is
no newe thyng, as these false Antichrystes
gyue to witte, that alledge they: lyes, dreames,
and fantasyes, settynge asyde asmuche as in
them is possible the holy word of God by they:
gloses and traditions, by they: distinctions
lunatike inuēctions. After the which worde of
God notwithstandinge wyll they or not) all
the Popishe ordre shalbe iudged afore God.
Wherby entyrelly to the same I do holde and
stepe me, castynge of all that is sayde by men. in
that whyche concerneth diuine thynges wyth-
out euidēt and true authoritie of scripture af-
ter the whyche all Christen men oughte to be
readye to gyue answer, and to satisfie to all
men that aske them a reason of the hope,
whyche is in them. Than sythe it is certayne
that Iesus Christe, as touchynge the bodye
is in heauen liuinge and reigntyng, as saynt
Peter witnesseth sayynge. It behoueth cer-
tainly that heauen receyue him vnto the tyme
of restoringe of all thynges, that God hathe
spoken by the mouthe of all hys Prophetes in
the times past. We ought not to seeke hym bo-
dily in anye other place vnto the tyme that he
shewe hym selfe openly. Who that wyll not
for

Quid h'c
dicent sa-
crificiū
1. Pe. iii.

Acta. iii.

for sake all veritie of scripture, oughte to lifte
vp his herte vnto heauen with all his vnder-
standynge and mynde, abidyng in humble des-
fire, the houre that it shall please him to trans-
fer vs in his reste. Not worshippinge here be-
lowe any visibill thynge, for the scripture sheweth
weth vs otherwise.

¶ Also Iesus Christ in orderyng his ho-
ly supper, and the Sacramentall breade to his
disciples sayde simply, Accipite, et manducate,
that is to saye, take and eate, and sayde not.
Respiciate, adorate, that is beholde & worshyp.
Nor neuer any of the Apostles inticed or pro-
uoked any to suche worshypinge as the prie-
stes of idoles haue done. From whose tyranny
it may please the Lord God in his strong hand
to deliuer his poore people. So be it.

Matth. xx.

¶ And if againe (notwithstanding the thyn-
ges afore sayde) stubbornly they do reply these
wordes of Iesus Christ. Hoc est corpus meum
that is to say, this is my body, to be true, to
I answered, that there is nothinge more true, so
that it be wel vnderstande of vs, for it sufficeth
not to allege textes of holy scripture, but if they
be wel applyed to the true knowledge of the holy
goste wel expounded and tried. Or els Satan a-
gainst Christ shoulde triumph, yea & false pro-
phetes, heretikes & such folke as be agaynst the
churche of God woulde beare him awaye.

Matth. xiii.

¶ In conclusion of this mater it reiteth that
euery one be wel aduertised, that al that which
we haue sayed in thys party, is onely for to
gain saye their ignorances, & to mainteine so
fat & grosse an assistance, & bodily presence of
Iesus Christe in the Sacrament with suche a
multiplication, as they saye. For it is not to

L. lili.

be

bedoubted that Iesus Christ assisteth not vs
at hys holy supper, but certaynly by a maner
vnspeakeable & vnable to be told, and vnto vs
for the tyme incōprehēible. Of the which assis-
tēce he by his grace make vs partakers. Amē.

The fourth declaracion to vnder-
stande what the Masse is.

Thinke ye not my deare brethren that
in speaking against the Masse, I do
speake against the ordinaūce of Ie-
sus Christ or the institutiō of his ho-
ly supper. But to the contrary it is
for to yelde & restore it into the puritie, whiche
Iesus Christe by his goodnes hath ordeyned
and instituted it. For truly there is nothyng
sayd nor done in the masse but it is contrary to
Iesus Christe & hys worde, the which lightly
is to be knowen by this declaracion.

First this worde masse is a new terme to
speake, of which holy scriptures neuer made
mētion. The whyche terme signifieth all that
which is said & done in the same fro the begin-
nyng vnto the ende, compyng ceremonies,
inclinations, songes, ryngynges melodies, sen-
cynges, lyghtes, washynges, the introyte, the
confiteor, the kyrie, the gloria, the oration, one
or many, the epistle, the gradual, the prose, al-
luya, the gospel, the crede great and lytel, the
per omnia, the canon, the sanctus, the paternos-
ter, the agnus, the post communion, the requi-
escāt, or ita missa est, Yea & a masse is solēpnal
or hye, or els low or dyce, one vniuersall & foral
folke, another perticuler, and for the fraterni-
tes of patronage onely, one for the ryche, wher
in is mooste ryngynge, another for the poore
wher

wherein is least tynnyng, one of the daye, an
 other at pleasure, of the trinitie, of the holpe
 goste, of the .v. woundes, of the crowne of thornes,
 of S. Fraunces, of saynt Austine, of S.
 William, of S. George, of S. Roberte and a
 million of suche sortes, One for the tyme, an
 other for the goodes. One to go a viage, an o-
 ther to come againe, one for beastes, of .s. Hub-
 bert for dogs of saynte Antony for swine and
 hogges, of saynte Loy for horses. &c. One for
 the lpyng, another for the dead, one for ma-
 riage another for other fortunes. One of Gau-
 deamus, another of Requiem, one De ventre,
 another de terribilib⁹ &c. And after as þ masse
 is, such vestimentes is assigned. As louers and
 plaieres deuise by coloures. That is to wytte,
 yelow for the apostles, Reade for the martirs
 Grene for the confessors, whit for the virgins
 Blacke for the dead or the soules, and so con-
 sequently of other. It is a dreame to thynke
 thereof.

Not fore-
 gettynge
 the hunc-
 tynge
 masse.

¶ Now it is so manifeste that þ very blind
 folkes maye se that of these thynges a fore-
 sayde. Iesus Christe neuer spake, and of it all
 ordeyned nothyng. Wherfore to caste awaye
 these fantasyes of men, is not castyng awaye
 of that whiche Iesus Christe hath instituted.

And if any make obieccion that ther be good
 thynges in the masse at þ leaste as is the epistle
 the Gospell & the Crede, the Vater noster, and
 other lyke and oughte not thus to be dispised.
 To that I answer that it suffiseth not to haue
 good thynges, but they oughte to be well vled,
 and they must be applyed as they ought to be.
 Also enchauntours necromancers and wythches
 that in their noughtines vseth some good wor-
 des

Mat. xxi.

1. Co. xiii

Rom. i

des shal they be excused of crime, which a wyse man would not saye. And like wise bi þ same purpose maie be said to excuse þ masse because of the good wordes saide therein, which greatly is abused and done otherwyse thā the word of God supporteth And that it is so, it appeareth clerely, whan Iesus Christe preached declared and shewed furth, the Gospell and hys holy worde to euery creature. Not for to crye or singe it. And yet these pooze sacrificers do no thinge saue onely they reade or singe a certain collet. Yea, and in a speache whiche the people (and them selfe, for the moste parte) do not vnderstand. Albeit that sainte Paul in the power of God commaundeth that we shal not speak in the churche, that is to saye, in the congregation of the faithfull, but onely in a speche that euery one maye vnderstande, or at the leaste afterwarde for to bee expounded and declared.

For what auailed it (although we saye good thinges) and speake French, Dutch or Italish in the presence of them that vnderstandeth it not: and so it is to synge, rede or saye the Gospell in Latyne or other wordes of God and is not vnderstand. What edifyng cometh threof what instruction? or what doctrine of helth is to the simple people?

G Iuge now I praye you, syth þ best of the masse (as thei do vse it) is nought worth what than is the residue? Truly it is a let of saluacion a destruction and ruyne of all goodnes, so fearfull (to them that know it) that neuer was none such lyke as I do declare it. **S** Paul saith þ the gospel is the power of saluactō to all beleuers, but he sayth not that for syngeing of the gospel, to crite it, to howle it, or bere it in a gol:

goldē boke or siluer before the stomacke, or in
a towell hanginge aboute the necke (as many
fooles esteeme) but he meneth the Gospell to be
shewed, preached, declared, and receyued in the
vertue and power of the spirite of God. For
as muche as sayth (wythout the whiche none
maye be saued) cometh of heringe.

*Dominus
do audiet
absq̃ pre
dicante.*

And what thinge was there euer þ hathe
put a side the euangelycal preachinge so muche
as thys proud masse? Yf S. Paule came for to
preache in the masse tyme, God knoweth how
he shoulde be receyued. Likewise if a pardonier
or a heret of Relykes, or anye other tryfler
shoulde come, yet they wyll saye to him, Make
hast þ office is longe, and neuertheles they be
agreed.

What thinke ye that they woulde do to a
simple christē persō that would gainsaye their
abuse O Lord God, where is the tyme that thi
seruaūte Paule continued and prolonged hys
sermon tyll midnight? And syth we be in thys
purpose that we are, seing that the Pope doth
paynt hym selfe so well wyth the name of S.
Peter and S. Paul for to mainteine his tiran
ny, where is the masse þ any of thē bothe saide?
We rede in the Actes of the Apostles how S.
Paule went from towne to towne, from one
regiō to another, in Asia, Affryke, & in Europe
to thentente to exalte, preach, and shewe furth
the name of Iesus Christ, trauallynge by land
and sea vnto the death for him. And how he dis
puted and confounded hys gainsayers. But of
the masse there is no mencion made but onely
of brekyng of breade, and of the holy supper
of Iesus Christ, the which by the masse is holl
abolyshed and set a syde. O miserable abuse.

Act. xx.

ii. Cor. xi.

The

Che. v. declaracion is of son-
dy frutes that come of
the Masse.

Mat. Iii.

It is wyrtten that an yl tre can bere no good fruite wherby after þ knowledge of so much euill that thys vnhappy masse byngeth to vs, what frut maye ye now know therby? but errour hypocrisi, ydolatre, trôpery, beggiling seduction, strife, blasphemv, maledictiõ and abhomynacion. To be shorte, it is a totall dampnacion and perdition. And this I speake touchynge the secrete and hid thinges. But as to the visibyl thinges of the world & the fleshe, that euermore bendeth to a bothenles pytte of cuyl, I shall declare somwhat.

**O peremi-
ni non ces-
sum qui
perit.
Ioh. vi.
Ps. lii.**

It is comunly said that al thynges be made for the life and so they saye, of whom Saynte Paul speaketh, that their bel is there God, the which hely is a terrible God, where to without cessyng muche is offered, muche presented and sacrificed notwithstandinge that it tourneth al to corruption, and that it neuer gyueth rest to these myserable seruañtes that settyth al their care to satisfie, fat, and please it, as sleuthful, lykerous, dronkers, hermozauntes, fat calves fat bulles, and such maner of swine.

Now was ther neuer such an inuention founde so subtilly as to yue without takinge payne wythoute labour or thoughte the ketchynge well furnished for to make fat coppes and to fede their fat trippes. Thys is I ensueure you a plentious masse that byngeth furth so much dedly fruyte, vnder appareance of holynes wherwyth the poore worlde is swallowed by and deuoured. Thinke (I praye you) how much fruite bynketh in theyr finger kysynges that

that they name the offertory of þ masse. These
 byg lubbers take no thoughte for all the weke
 to fede they: ribawdye. Alas for pite, how ma-
 ny pooze women bereth to thē that wherwyth
 they shoulde fede they: children, or helpe the
 pooze neddy? And in dede thys maner of offe-
 ring came of the fyrst church of Iesus Christ.
 Where as the faithful brought of they: godes
 and gaue them to the Deacon that was orde-
 ned a seruaunt to the pooze to distribute to thē
 that whyche was geuen to hym. But these fel-
 lowes take all and kepe all, wherein they be o-
 pen theues, for they kepe to them selues the
 goodes of the pooze, to fede and maynteyne
 they: fylthynes and fat belles. Thys is the
 fyrste fruyte.

Another frute much lyke to this, this pleā-
 tyful masse bringeth furth, by the whiche these
 worshipfull massmongers haue gadered and
 heaped, whā vnder the shadow of longe pray-
 ers they haue rauished and deuoured the houses
 of the pooze wydowes and orphans. The
 whiche princypally was made for foundacions
 of anniuersaries yeres myndes and yere and
 dayly masses. By the whiche false and outra-
 gious meanes they haue obteyned and heapyd
 vp riches vnpossible to be thought, as housing
 rentes, lynes, lordships, tow-
 nes, castels, contries, barounies, dukedomes
 and that mozeouer realmes, and principalties.
 Here is a shrewed tree in the earth ouerplanted
 and roted, the whyche neuertheles shalbe cut
 downe and destroyed by the swerde of God.

And from this merueillous, earthly and so
 riche fruyte is another spronge. That is that
 these thorne massmongers, that at the begyn-
 nyng

Corban

Corban

Corban

Cor. Bile

mat. xviii

Iam fecit

ria ad ras

dicem ara

boris post

ta est.

Mat. xiii

nyng were poozer than coblers, haue made the
selues to be called maysters and lordes, and as
24. vi boue al other haue occupied, optayned, and vs
surped in eueri place the first seates. Than cas
me thei into libertie (not of spirite) but of the
flesh, redy and licensed to al euyll. And moze
ouer, they haue exēpted, withdrauone, and sepa
rated them selues from the obedience, whych
by the commaundement of God, thei oughte
owe (will they or not) to Princes and lordes.

Ro. viii For s. Paul writeth thus. Omnis anima pote
statibus supereminētibus subdita sit. That is
to say, euery soule be subiect to the hie powers
But the holy Apostle sayd not. Omnis anima
laica, that is to say: euerye lay mans soule, but
euery soul. As it was once answered in a college
of Paris by a master Alie, whose nosethrels
fete ought to haue bene clouē, & sent to pasture

Out of all this spronge another fruite more
pleasaunt, agreable, and dilicious to the tendre
and dilicate gentilmen. That is, that by one
accord/yea, by a commune lawe, made among
them selues they should lyue in mery wanton
nes and lecherous idelnes, without labour or
trauaile. For their hādes be to soft, but to plai
at fennes, boules, tables, cardes, and dyce, to
leape and daunce for theyr pastime, but for to
labour, fye, because they be anoynted, greased,
and their pates plucked. And al this, solatious
goodnes commeth of this foly masse. O masse
masse, howe gentle art thou, howe louyng and
pleasaunte to these folke. Howe can they hate
the: howe can they leaue the: howe can they ba
nysh the, syth thou haste set them in such an ea
sy quiete and rest, to labour nothyng at al. And
that moze is, if they can reade or syng a masse,

lyfte

lyfte by theyr armes and knele, haueyng a por-
trouise to bable theyr mattens, they nede none
other thyng. As for booke, volumes, and quat-
ers of holy scripture to search and study, it for-
ceyth not: for they be not requysit for the masse.

¶ And as for study, it is a melancholious bu-
sines, werines and a noyous, not cōuenient for
such ydle beastes, that wold lyue wythout any
thought and by the sweat of other mens faces.
Oh howe contrary is S. Paule to them: The
which not wythstandyng that he was an Apo-
stle of Iesus Christ, a Bishop, but not mytred,
nor horned, a Doctour of veritie, a doctour of
the church but not hooded, nerthells he wrought
wyth hys handes, and for to do so he admonis-
sheth and despyeth euery persō, but what haue
they to do wyth God or saynt Paule?

¶ Yet an other fruite of this masse, and thā
a great euyl I wyl shewe as now. The fruite
is greate and encreased, for neuer henne layed
so many egges, and hatched so many chyckens
as this masse hath brought vs thorne poules.

And what man can thincke the nombze of
the cockerelles that runne after harlottes, as
cockes after hennies. And whan these solye lo-
uers haue layd their laughters, and sitten their
brodes, thei sit in their temples, singing as coc-
kes on their perches, yea, & properlier to say, de-
shant in counterfett thynges, gapyng, cryng, &
howlyng. So many cockes, cockrels, & pullets,
that is to say, of Monkes, Fryers, Rūnes, pre-
stes, laisisters, this fat masse hatched, & fed, that
it is wōder to beleue, and to satisfie so great a
nombze, it was of force necessary to bld many
henhouses & nestes, to lodge so many lapwyn-
ges. Thā nōbze if ye can al the cloisters, abbat-
es, priories, monasteries, temples, chanonries,
prebendes, alters, portatifs, & not portat ifs, and

**Caliste
pape de
Peraldo.**

**Esai. lvi.
Acta. vii.**

John. iiii.

1. Cor. xi.

2. Cor. vi.

Job. piii.

such other thinges that the masse hath brought furth. And vpon that, thinke a litel I praye you and ye shall perceiue what it maie be, is it not wel multiplyed. Auarice hath wrought a pale, as wytnesseth one of thei order named William de Peraldo, in his tyme bisshop of Lyons in the some þe hath made of vertues & vices, in the seconde parte, in the title of Simony. Where as he sayeth þe auarice hath found the multitude of altars & the colletes of the masse the whych thing finally is touned into horrible idolatry. For by þe meanes the poore people haue be lerned to seke & worship god, in temples & places made wth man's hand. Albeit (as Clave saith & S. Stephā allegeth) þe the most highest is not habitant in the maner as they were for the temple of þe liuing god is þe hert soule & þe spiritte of þe faithfull. For the whiche cause Iesus Christ said, þe the true worshippers worshipped not the Lorde God neyther in the mountayne nor in Ierusalem, but in spiritte and truth, And therefore saith Saint Paule, that the faithfull is the habitation and temples of the holy gost. And also Iesus Christe, wyllynge to geue consolacion to all faythfull people, in speakynge of hys father, of hym selfe and of the spiritte of verite, which the world can not compryse sayd thus. We shall come to hym, and make oure dwelling wth hym, he sayd not, þe we shoulde come into a temple, or in such a place, or in suche an aultar. But he sayd, we shoulde come to him and make oure dwelling wth him. Wherfore this by your aduise hath the people thus be taught to renne hither and thider, but for to cathe such as they bringer vniuersable coueytousnes, Certaynly I dare wel saye, that the bys-

bars

bars of watchinge theues lurking in wood-
des, be not to be drede as these Antichristes,
the whiche haue not alonly pylled & robbed the
tempozall goodes fro the people but haue caste
out, and by thyr false doctrine almooste al the
world out of the waye of saluacion, and stret-
ed it from the Lorde God and from all verite.
Hereabout we ought not to speake, but onely
bewayle, sob and weepe by greate dolour & he-
uines. And therefore I leaue to speake of their
false miracles, of their idols of Golde, Siluer
Stone, earth and of woode. &c. Of their pilgry-
mages theyr viages, and such maners deceltes
whereby the worlde is brought in to a darke
botomles pyt

This is the cuil that at the beginninge of
thys vngracious fruyte I was in purpose to
speake, that of all euills it is the greateste, and
neuer man coulde imagine worlde. And what
would ye worlde then to begiuen into reprob-
d sences. To be stricken with so greate darkenes,
that they do come and iudge the good to be ill,
and the ill to be good. All thys by thys masse is
come on the people as ye maye clerely vnder-
stande by this that is declared aboue.

Of thys euil aboue all other the Prophet-
tes haue made mencion whan by greate thre-
tinges of the euill that was to come ouer the
misbeleuinge people, haue aforespoken þ blind-
nes and cursednes therof. And is it reason that
he wyll not take and receyue blissinge, that cur-
singe come to hyr. Wherevpon it nedeth not
to ppretende or allege ignoraunce, saying, if there
be any euill it is onely for them that hath inue-
ted it, truely also for them that foloweth it. As
it is witten. Yf one blinde man lede another,

De qui dis-
cit in mas-
sa bonū.
Esai. 5.

Esai. 55.
Mat. xiii.
Mar. xiii.
Luc. xiii.
Ioha. vii.
Ac. xv. 11.
Rom. vi.
Ps. 115.

D. i.

both Mat. & Ro.

both of them falleth in the ditch. And therefore
I praye every one to be ware.

The. vi. declaracion is of the cause
and wherefore the masse ought
to be mainteined.

The cause is euidente, sith it bringeth
furth so muche fruyte. Is it not a
spring of fat loppes and brothe? Is
it not a good milke cowe, and who
sawe ever suche a cowe that so easi-
ly, so sweetly, & so fatly hath so many pygges?
wherefore shoulde they leaue it sith they finde
it so good. Cruelly with good righte they main-
teyne it. For it is very handsome for the bely,
They haue no nede to do any thinge, & lesse for
to study. What will ye more? Other cause I
spynde not wherefore it oughte to be mainteined
but if it be lyke the sacrificers of Babilon that
mainteined they: God Well, bicause they were
nourished, their wives and small children, with
that which was offered to the sayde idoll. But
asse men: as one Daniell chaunced thider that destroyed
cattill di they: false workes, and so were confounded.
fruytisse God shall arise, and all redie he hath reised a
Daniel ful of the spirite of verite, & chal plain-
ly at the full gyue knowlege of the falsenes of
the masse, so couered and closed, and there shal
our pooze sacrificers be ouerthrowen.

The. vii. declaracion is of the meanes,
of the maner, and howe this
pooze masse maye be
mainteined.

Syth that for the causes afore sayde the masse ought to be maintained, there resteth but the maner, the meane, and howe that maye be done, for it is the chiefe of their matter. Attende here poore sacrificers, for ye have nomore any other refuge or sourse. And therfore ye ought to looke me wel, seeinge that I am so thoughtful of your besynes. Hearken than wel, & retaine the counsell that followeth, for ye can neuer find a better for your matter. Now ye must note how many waies a thyng may be mainteyned.

First alledginge auncient custome. But herein I will proue it noughte worthy. For howbeit ϕ Luth. iiii. or. v. C. yeares your masse hath be rised, taughte & builded in apes toies and iuglinges which we se now, yet was it not in the auncient and first churche. And therfore if we must allege auncient custom, it is not for you, but a gainst you euery white. Moreover in diuine thynges, & that are by the ordinaunce of God, contrarie custome made by men, hath no place. And ought not to be called custome, but abuse and corruption.

Secondly a thinge is mainteyned by pluralite and multitude. The whyche thyngs maye be doone in humane thynges onelye, to make an ende & agreemente vppon the difference that maye be betwene men. But suche a thinge can not be done nor oughte to be done, in thinges stablished of God. For truly the verite of God dependeth not of greate number of the will or fantasie of men. Whereby all be it that ye alledge greate multitude of folke for your parte, that in thys case cannot serue you, for it is not to purpose.

Chisedly

*De Onti
nulla fi
des.*

Thyly, by lies, false vnderstandinge, wis
lines, hypocrisy, keepinge good countinañce, si
mulacion, feyninge some very ill thinge: as if it
were very good, for to maynteine them selfe
for a tyme, wherwyth many a monge you, at
thys your greate nede can not greatly arme,
couer, and helpe your selfe, but yet truly at the
last it can not warraunte you, for by procelle
of tyme a thinge painted or steyned is discou
ered with the wether.

Fourthly ye shal marke and to be shorte,
that in .ii. other maners a thyng is mayntes
ned.

The one is by force, the other by right. Wher
fore one of these thinges ye must chuse, aduise
you which of þ two is most fet or mete for you
Yf ye yelde you to the right, truly your masse
is at an ende. For falsenes, hypocrisy and lyege
dreames, by right and veritie are caste downe.

*Supper
Omnia
vincit Fer
ritas.
iii. E
das, iiii.*

Then resteth nomore to you but þ force, which
is not the best parte. So wote I not what to
do, but that by your wicked spirite (as ye haue
wel be goune) at the force ye shal kepe you, and
in as muche as ye maye do, scope and lette the
generall Councelle. By thys meane ye maye
mainteneth for a tyme. But the Lorde against
whome ye fyghte) wyl destroy you at length.

Christen people consider by what mea
nes these gallauntes mainteneth theyr busines
is it not all by force? They enprison, they des
troye, they pil, they driue a waye, they banishe
they burne, they slee, they drowne and murdre
as many as they maye, as manye as gayne
sape them. By shameles lyes also, suche wor
kers of iniquite) because they dare not abyde
the

the lyghte) Disfame all louers of bettelle whiche
is extreme malpce. To gyue Golde, siluer, Jee
wels and presentes to whom they knowe haue
power to mayntene them, they be diligent. For
they: onely hope is all to gether in men, wher:
in manifestly appereth they: vnexcheving and
approching ruine. For cursed is that man that
taketh the flesh for his arme and his strength.
It is sayde that all plantes which the heauen:
ly father hath not planted shalbe rooted out.

Iere. xiii.

Mat. xvi.

That is to vnderstand as wel of the wicked, as
they: workes. Moreover it behoueth vs well
to hope that God by hys greates goodnes wyl
sende vs some vertuous Ezechias or reise a
true Josias that by highe courage shall set and
constitute an orde ouer all. Than shall we se
the face of the lord shine vpon vs, as the bright
Sonne after a derke cloudy wether. For if the
holy Sacramente that not onely representeth
to vs, but also presenteth vs the precious body
and worthy bloude of oure redemptour and
onely sauour Iesus Christe, were kept in the
purenes. Yf the saide holy and sacrate supper
of Iesus wherein his simplicitie, well sette for
warde, the vse of the same wel obserued, the
efficacie and fruite thereof wel vnderstand, the
death and passion of the sauour: (because we
shoulde not be vnhynde agayne) taughte at
large, the promisses pronounced and declared
as it oughte to be, the masse so full of cerimoni
es partely amended and corrected truly the
poore woulde, the whyche by it, is so greatly
troubled & wasted, shoulde be in reste, and from
a greate unhappines, shoulde retourne in to tra
quillite and felcete.

The whyche it maye please the eternall father

D. ill.

to

to giue vs, for the reuerence and dignite of his
only sonne most beste beloued his very Christ
oure Lorde, to whome be perpetuall honour
and glory. Amen.

C. G. to the faythfull readers.

i. Peter, i.

Moste deare brethren and frendes,
bought (as sainte Peter sayth) not
by golde or siluer, but wyth the pre
cious bloude of Iesus Christe, suf
fer you not to be bought & solde, the
sacrificers vnto this daye haue bought & solde
vs, and be ye not seruautes to men, subiecting
you to them for to displease þ Lord God But
consider your liberty & spiritual dignite, wher
with God hath made you fre, and leaue the ser
uitude or thraldome of the masse and of these
sacrificers, that put you in ouer greate subiecti
on, agaynste the ordinaunce of oure Lorde, as
here afore oure faythfull & good frende Mar
cott, hath full well proposed and shewed, as a
true censor or Iudge. Wherunto I praye you
by the name of Iesus to thinke diligently ther
on, and exactely to iudge, as it was afore saide
to you in the beginnyng, withoute hatred or
corruptiō of iudgement. And thou reader prin
cipally whiche hast the knowlege of these thin
ges. Beholde howe thou maiste not be excused
afore God, seynge that thou assisteste to the
masse, heade of all idolatrye and abhominati
on, as willynge to communicate and be parta
ker of the table of Christe, and of Antichriste,
or of the deuill, & by that meanes to serue two
contrary Lordes, whiche can not be done for it
muste all to the one, or all to the other, not hal
tyng

tyng with both the fete, but as Helſe ſayd. Ye
the Lorde be God ſerue hym. If Baal be god
ſolowe hym. Ye alſo the ſupper of God is of
God, kepe it, if the maſſe be not true leaue it,
not waneryng on both ſides, as folke wyth
two faces, whereof ſaynte Paul reprovynge
the Corinthyans that likewise woulde aſſiſte
to either of them, ſaide. Ye can not drinke the
chalice of oure Lord, and the chalice of deviles.
Ye can not be partakers of the table of oure
Lorde, and of the devils table. Will we pro-
voke the Lorde to pye. &c. And yet about all,
thou miſerable whiche haſt cleare knowledge
of the verite, howe dare thou procure, take and
reſeyne the benefices, that juſtly we oughte to
call benefices or ſocerys, procedynge of thys
foul, vilanous & abominable ſource of Rome.
Thou knoweſte that they be gooddes de an a-
thema or of curſyng more horrible thā that of
Hierico, conquered. Thou arte not ignoraunte
in receyvyng a Biſhoprycke, abbay, cure, or
chanonry, that thou conſenteſt to all the abho-
minatiōs which be daily done in the ſayd pla-
ces, agaynſt the honour of god what excuſatiō
can thou pretende afore God and before man,
ſeyng that thou knoweſt by the worde of God
that they be but abuſes. Some wyll ſaye, if I
take not this benefice another ſhal haue it that
ſhall perſecute the Chriſtians, that ſhall ruffle
with the profites thereof, and that will giue no
thyng to the pore. To that I anſwere thou
whited wall, whitfox, painted ſepulchre, and
faſſe hypocrite, that thou ought not ſo to do in
any wiſe. For the Apoſtle ſayth. It behoueth
not to do euill, to the intent that there may ariſe
goodnes thereby. Than what is he that kno-
weth

Rom. xiii.

weth not that riches, causeth they? possess-
ours to be dāpned, by pride, auarice, glotony,
and by lechery, that procedeth of them, as of a
foule puddle. Thou than that receuest the be-
nefices and singest the masse, or at least wayes
then cōsentest and assistest them that singe it.
Be it for to haue the cōmodite, or profite, and
liuing, smalli regarding the gospel but digging
and hidinge the talent of the Lord in the meane
while. What soeuer Gospell and verite thou
saist that thou hast, thou arte the lesse to be ex-
cused. For as a blinde and a leder of the blinde,
puttyng offence and clāuder afore thy neigh-
boure thou dooste not committe idolatrie only
but causest the other to do idolatrie seruing the
idoll whan thou saist by wordes, or doest with
a pece of dreade and sayst, here is the God, thy
sauioure that a gaine bought the, lyke as Aa-
ron by ouer greate infirmite and disobedience
wyllyng in those dayes to please men more
then God. And also Jeroboam stirred moze by
ambicion and couetise, thā by ignorance, laide
to they? people settinge furth a Lasse here is
the God O Israel that lede the out of the land
of Egypt.

Ex. xxi.
Ps. lxx.
iii. Ro. xii

iii. Regū.
xii. 8.
ii. Para.
iii. a.
xii. Re.
xiii. a.
iii. Reg.
xiii. a.
In oratis
one Mas-
sa.

Alas mi mooste beloued consider in what
fearful inconuenience, in what peril and daun-
ger of perdition ye be, in seinge before youre
eyes and communicatinge suche horrible blas-
phemes, a garrste the maiesty and goodnes of
God. Therefore leaue and forsaake suche idos-
latry cominge out of Babylon, or elles put-
tinge a waye euill fro amonge you, resist with
power to destroye it, as the true minister Mo-
ses and these true kinges Aa, Josaphat. Jo-
sias. Ezechias, and Manasse, But moze sone
by

by the lyuely and myghty worde of God, euen
as it behoueth you to do: albeit that it is enioyn-
ned to the Princes and Gouvernours to put all
such Idolatrie to ruine and confucion, by all
meanes that may be. Otherwise if ye perseuer
thus, ye shall neuer en're into the lande of pro-
mission, no more than Aaron and hys dyd, but
yet that more is to be esteemed, into the realme
of God, the spirituall and verrye lande of pro-
mission. Into the which God by hys grace w:
drawyng vs fro thys worldly Egypte lead vs
by the great Moyses & myghty Iosue, whych
is Iesus Christe. Amen.

But because the better and byflyer wee
may knowe the blacke fro the white, the dark-
nes fro the lyght, the dreame fro the veritie: I
wyl reherse in an epilogue a lytle gatheryng
paynted as it were in a table and wyl set forth
the sayde masse wyth hys colours, wherein at
one syght he wholy may bee thought, but not
wythstandyng more imagined in the herte.

For in wyttynge of it, and porterryng it: all
quilles and penselles woulde neuer suffice, for
the hyghe and infinite abuses that bee in thys
Masse and therin conteyned.

Here folowe certayne damnable ab-
uses that are in the masse, con-
trarye to the holy sup-
per of Iesus
Christ

Forasmuche as the sayde masse is but
mannes inuention and neuertheles com-
maunded, as if it wer of God. Agaynst
Deute. xlii. a. d. Mat. xv. b. Rom. xiiii. b.
That

1. **¶** That it is in such disguysynges and hō-
pes of bestmētes in diuers faciōs and colours
to the foloweyng of the Jews and Paynims.
Agaynst Luke xx. g. i. Peter. iiii. a. ii. Timo. ii. c.
3. **¶** That it is ordeined after such a sort, that
wythout holped stone, that wythout tapers, &
cynnynges, it oughte not to be layede. Against
Mathew. xxvi. c. ii. Corh. xi. c.
4. **¶** That they esteeme þ̄ same the more worth
for the persons that laye it, constitute in most
hygh office and dignitie against. ii. Paral. xviii
c. Rom. ii. b.
5. **¶** Bycause they that make oblaciōs and sa-
crifice of it, as sacrificyng Iesus Christ agayne
Agaynst. i. Corh. xi. c. f. Ebru. ix. g. x. c. d.
6. **¶** By the same promiscyng satisfactiō and
remission of synnes. Agaynst Eai. lxiii. d. Ebr.
x. c. Actu. iiii. b.
7. **¶** Because þ̄ they haue so much in the same
their fals and blasphemous Canō, of þ̄ which
the abuses be these.

¶ The abuses of the Canon.

1. **T**he Canon is more esteemed of them
than the Gospell, for they haue for-
boden all laic persons to reade it. A-
gaynst Galathians. i. b.
2. **¶** It is cōmanded them to reade
it vpon payne of deadly sinne, agaynst Deut.
v. d. Proverb. x. a.
3. **¶** They make oblacion of breade and wyne
agaynst Ebru. ix. c. d. & Peter. i. d.
4. **¶** They offer the sōne to the father, that hath
offered hym selfe. Agaynst. i. Timothy. ii. b. E-
bre. i. a.

They

☞ They prae that theyr sacrifice may be ac- 5
cepted as the sacrifice of Abell and of Abrahā
agaynst. Ebze. xii. f.

☞ They esteeme as the Capernautes to eate 6
Christe in fleshe and bones within the breade.
agaynst, Johan, vi. a.

After the Canon.

☞ In the same thei deny the article of the as- 8
cencion of Christe. Agaynst. Luke. xxiii. g.
Act. i. b.

☞ The prieste alone breaketh and eateth the 9
breade. Agaynst. Luke. xii. b. i. Coz. xi. b.

☞ Of that superstitiously they make thre 10
partes of the holste. Agaynst. Math. xxvi. c.
i. Cozin. xi. f.

☞ Of that it is sayd onely in the moynyng, 11
and fasting, against. Mat. xxvi. c. Johan. xiii. a

☞ Of that it is defended that none be so 12
bolde as to tuch the breade and the chalice that
the priest toucheth, against Luke. xxii. b.

☞ The death of Christ is not auanced therein 13
agaynst. i. Cozin. ix. e.

☞ They do the masse in commemoration of sain- 14
tes. Agaynst Luke. xxii. i. Cozin. xi.

☞ It is sayde for the dead. Contrary to the 15
supper ordeyned for them alwe. Agaynst. Mat
xxvi. c. i. Cozin. xi. e.

☞ They lifte vp the breade and the chalice 16
that it maye be worshipped. Agaynst Erod. 16.
xx. a.

☞ For the lectures and couēnāce that they 17
make like hypocrites, mōmers & iuglers, wor-
thy to be laughed at. Agaynst the Ephe. v. a.

☞ Bicause that oftentimes the sacrificer is 18
a forni-

a fornicatour, whose masse the selues haue defended to be herde, howbeit it is herde, against i. Corin. v. c.

19 ¶ Of that one is constrained to communicate wyth the fornicator, howbeit we ought not to eate wyth hym. i. Corin. v. c.

20 ¶ For that they conferme and sauiour another purgatory than the bloude of Iesus Christe that cleanseth vs. Agaynste. i. Iohan. i. Hebr. i. a.

21 ¶ For that they celebrate as Simontakes for siluer and other temporall thinges agaynste theyr institutiōs. Agaynste. Mat. x. a. Act. viii. c.

22 ¶ Bycause, it is applied and sayde as well for beastes and thinges that be loste, as for the people, as willyng to heale al sores wyth one plaister, agaynste. i. Cor. ii.

23 ¶ In that one is solempne, and hath many ceremonies, and maners of dignities more than the other, agaynste. Math. xxvi. c. Cor. xi. c.

24 ¶ In that the synger of the masse is called more worthy, & to haue more authoritie than al the aungelles, than the virgin Mary and saintes. agaynste, Roma. ii. b. Ephe. vi. c.

25 ¶ In that, that by the vertue of the wordes they esteeme that Iesus Christe descendeth bodily into the hoste, wyth all the court of heauen. agaynste, Luk. xxiii. g. Act. iiii. d.

26 ¶ By that in so greate supersticiō they kepe theyr hosties, subiectes to rottēnes and corruption, in boxes and awmeries, bearing them at certayne times and daies thorow the stretes agaynste. Math. xxvi. c. Cor. xi. c.

27 ¶ In that they retourne home as folishely wyth the same, as they wente out therwith, agaynste. Cor. xiiii. c. d. Col. iii. c.

In

In that the Sacrificer speaketh in secreete, 28
ouer the breade and ouer the wine, openly con-
trary to the institution of Iesus Christe. For
it is euident and certayne that our Lord spake
not to the bread, nor to the wine whan he sayd
take, eate, this is my body. &c. But he spake as
lawed to the that werethere assistet. Mat. xxvi

In that they say & make the masse in the 29
comemoration of aungels, and sayntes, direct-
ly against the intention of Iesus Christe that
sayd. Hoc facite in commemorationem meam,
that is to say, do ye this in the remembraunce
of me.

In that by theyr ouer greate boldnes and 30
pride, or rather cursed sacrilege, they giue to
the people but the one halfe of the sacramente,
as if they were but halfe Christen folke, or
that Iesus Christe was not so wise as they be
whan he sayde. Bibite ex eo omnes, that is to
say, drinke of it every one. And of thys mater
saynte Paule wrytynge to the Corinthians,
wrote not onely for the sacrificers, but for all
the people. i. Corint. xi.

Ye shal knowe many other obusions of
the masse in the booke called the Lances
les or willes of the masse. Certaynly ful
of cauteles, in the diuine rationall with-
oute reason and nothings lesse than di-
uine, in the some Angelyke, more than inhu-
maine and deuelyshe. In the pastozall the sou-
les fede and nouryche wyth thistles, and at the
bydye of all euil wherwyth they be al pontiffs
call wholly filled.

These be sondry fruytes of the
masse that be moost com-
mune and notable.

Multitude

- 2 **M**ultitude of prebendes.
 2 **M**ultitude of prestes.
 3 **M**ultitude of temples & chapels.
 4 **M**ultitude of aultars.
 5 **D**iuers oblations and offringes.
 6 **W**orldly riches and pryde.
 7 **I**delnesse and trawandisse of the shauen.
 8 **M**ultitude of harlotes.
 9 **F**ained houres and prayers.
 10 **D**etestable hypocrisy.
 11 **D**euourynge of widowes, orphans, & the
 poore.
 12 **R**enounsyng and destructyng of the death
 and passion of Christe.

And so consequently of the other, whyche
 are infinite.

7 JY 57

To make moost & errour of the masse
 is mooste deadly & hurtfull, as well to
 the goodes as to the persones, in as
 much as it semeth to haue most signe
 of holynes and goodnes seinge that
 it is all execrable or cursed. Truly the ve-
 nim wherewith the pestilence is couered
 anoieth and greueth more greater tha
 that, that is seene open.



Item missa est. Amen

3. El dias. 4. chap.

Super omnia vincit veritas.
Aboue all thyng the truthe ouercometh.

M D L I I I I I

Printed at Wittenberg
 by Hans Luffe.

